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ABSTRACT

Having examined the preliminary study of the legal and technical aspects of International regulations in education for international understanding, cooperation, and peace, the Executive Board of Unesco decided to include this question in the Provisional Agenda of the seventeenth session of the General Conference, Paris, 1972. The text of that decision is found in this document. Annex One gives a summary of the relevant discussions and Annex Two reproduces the study. Examined were: 1) the historical background of international education efforts; 2) definitions and content of education for international understanding, cooperation and peace; 3) the present position of education in member states; and 4) the feasibility and advisability of formulating new standards. Attached as Appendix I is a recommendation concerning the direction of school programs towards international peace and security (drafted in 1949 and submitted to the General Conference at its sixth session, in 1951). Appendix II presents some definitions of education for international understanding. (JMB)

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Item 21 of the Provisional Agenda

DESIRABILITY OF ADOPTING AN INTERNATIONAL INSTRUMENT ON EDUCATION FOR INTERNATIONAL UNDERSTANDING, CO-OPERATION AND PEACE

SUMMARY

Having examined the preliminary study of the legal and technical aspects of international regulations on education for international understanding, co-operation and peace, the Executive Board decided to include this question in the Provisional Agenda of the seventeenth session of the General Conference (89 EX/Decision 4.2.2). The text of that decision will be found in this document (paragraph 5). Annex I gives a summary of the relevant discussions in the Programme and External Relations Commission of the Executive Board. Annex II reproduces the text of the preliminary study. The General Conference is invited to decide upon the points set out in paragraph 10.

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1. Under resolution 1.271, adopted by the General Conference at its fifteenth session, the work plan in the Approved Programme and Budget for 1969-1970 (paragraph 270) provided that a preliminary study should be made of "the possibility of preparing an international instrument on education to promote the ideals of peace, understanding and respect between peoples, bearing in mind the suitability and timeliness of such an instrument".

2. In somewhat different terms, this mandate was repeated in the work plan for resolution 1.21 adopted by the General Conference at its sixteenth session. The work plan stated: "A preliminary study of the technical and legal aspects of preparing an international instrument on education for international understanding, co-operation and peace will be submitted to one of the sessions of the Executive Board during 1971-1972" (Approved Programme and Budget for 1971-1972, paragraph 1195).

3. In implementation of these work plans, and in accordance with the prescriptions of Articles 2 and 3 of the Rules of Procedure concerning Recommendations to Member States and International Conventions covered by the terms of Article IV, paragraph 4 of the Constitution, the Director-General prepared a preliminary study of the technical and legal aspects of the question. The study was submitted to the Executive Board at its 89th session (May-July 1972) in accordance with Article 3 (b) of the said Regulations and is reproduced in Annex II.

4. The Executive Board was invited to decide whether the question of possible international regulation on education for international understanding, co-operation and peace should be included in the Provisional Agenda of the seventeenth session of the General Conference (document 89 EX/11).

5. After discussion, the Executive Board, on 27 June 1972, adopted the following resolution:

"The Executive Board,

1. Considering Articles 2 and 3 of the Rules of Procedure concerning Recommendations to Member States and International Conventions for which provision has been made in Article IV, paragraph 4 of the Constitution,

2. Having examined the report and the preliminary study contained in document 89 EX/11,

3. Decides to include the following question in the Provisional Agenda of the seventeenth session of the General Conference: 'Desirability of adopting an international instrument on education for international understanding, co-operation and peace'." 89 EX/Decisions, 4.2.2.

6. The relevant part of the report of the Programme and External Relations Commission of the Executive Board (89 EX/24, Part II, paragraphs 37 to 40) is reproduced as Annex I to this document.

7. Under Article 6 of the above-mentioned Rules of Procedure, it is for the General Conference to decide whether the question under consideration should be regulated at the international level and, if so, to determine to what extent the question can be regulated and whether this should be done through an international convention or a recommendation to Member States. Furthermore, the Rules of Procedure stipulate that no draft Convention or Recommendation may be adopted before the ordinary session following that at which the General Conference has taken the above-mentioned decisions. Hence, international regulations could not be adopted in the present case before the eighteenth session, in 1974.

8. If the General Conference decides that the question is to be regulated at the international level, the Director-General will prepare a preliminary report setting forth the position with regard to the problem to be regulated and to the possible scope of the regulating action proposed. This preliminary report may be accompanied by a first draft of a convention or recommendation as the case may be. The preliminary report will be submitted to Member States for their comment and observations; a final report containing a revised draft text will be prepared on the basis of the replies received.

9. Under Article 10.4 of the above-mentioned Rules of Procedure, the General Conference is to decide whether the final report should be submitted to it direct, or to a special committee

consisting of technical and legal experts appointed by Member States; in the latter case, the special committee submits to Member States a draft which has its approval, with a view to its subsequent discussion by the General Conference.

10. Consequently the General Conference is invited:

(a) to decide whether the question of education for international understanding, co-operation and peace should be regulated at the international level,

(b) if so, to determine to what extent the question can be regulated, and whether the method adopted should be an international convention or alternatively a recommendation to Member States,

(c) to decide whether a special committee of governmental experts should be convened to prepare the final text of the proposal for submission to the General Conference at its eighteenth session.

ANNEX I

REPORT OF THE PROGRAMME AND EXTERNAL RELATIONS COMMISSION OF THE EXECUTIVE BOARD, PART II, PARAS. 37-40

POSSIBLE INTERNATIONAL REGULATION ON EDUCATION FOR INTERNATIONAL UNDERSTANDING, CO-OPERATION AND PEACE (89 EX/11)

37. The Assistant Director-General for Education introduced document 89 EX/11, giving particular attention to the annexed preliminary study of the technical and legal aspects of international regulations on education for international understanding, co-operation and peace.

38. Ten speakers took part in the discussion which followed. The majority voiced appreciation for the preliminary study and expressed approval of its conclusion that the formulation of new standards in this field was both feasible and opportune. One speaker opposed the preparation of a new international instrument on the grounds that Unesco should concentrate on other forms of action; another suggested deferring the question for this same reason and also because a comprehensive recommendation on the subject had already been adopted by the International Conference on Public Education.

39. Several speakers commended upon the form which the international instrument should take. One proposed that both a convention and a recommendation be prepared, as had been done in the matter of discrimination in education. Others felt that a convention in this field was inadvisable and that standard-setting should take the form of a recommendation or a declaration. Still others recalled that the decision on this point was the prerogative of the General Conference.

40. The Commission decided, by a vote of 19 in favour, 2 against and 2 abstentions, to recommend that the Executive Board adopt the following draft resolution:

The Executive Board,

1. Considering Articles 2 and 3 of the Rules of Procedure concerning Recommendations to Member States and International Conventions for which provision has been made in Article IV, paragraph 4 of the Constitution,

2. Having examined the report and the preliminary study contained in document 89 EX/11,

3. Decides to include the following question in the Provisional Agenda of the seventeenth session of the General Conference:

"Desirability of adopting an international instrument on education for international understanding, co-operation and peace".

ANNEX II

PRELIMINARY STUDY OF THE TECHNICAL AND LEGAL ASPECTS OF INTERNATIONAL REGULATIONS ON EDUCATION FOR INTERNATIONAL UNDERSTANDING, CO-OPERATION AND PEACE

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I. HISTORICAL INTRODUCTION

1. At the end of the "great and terrible war", the founders of Unesco expressed in the Constitution both their belief in "full and equal opportunities for education for all" and their conviction that education can construct the defences of peace in the minds of men, thereby helping to advance the objectives of "international peace and of the common welfare of mankind"(1). These two objectives are, without doubt, one and indivisible, but the first is a precondition of the second, and it was to it that the Organization gave priority at a time when nations and their representatives looked on peace as the greatest and most fragile of the goods that they could, at will, preserve or destroy. Unesco is therefore founded, first and foremost, on an act of faith in education considered as a means of achieving "the ideals of peace, understanding and respect among nations".

2. It was in this spirit that the first draft programme which was submitted to the General Conference of Unesco in 1946 gave pride of place to a series of short- and long-term activities concerning "direct contributions to security and peace"(2), this part of the programme having precedence over those focused on the advancement of education as an instrument of economic and social progress.

3. Two paths then lay open to Unesco. The first option was to resume, and extend, the work of drafting international instruments, which was undertaken before the war by the International Committee on Intellectual Co-operation(3), in the form of procedures, conventions and declarations designed to maintain and strengthen, through education, a spirit of mutual understanding among peoples: the so-called "Casarès procedure" for the deletion or correction of passages in school textbooks "of a nature to convey to the young wrong impressions leading to an essential misunderstanding of other countries" (adopted in 1925, expanded in 1933); the International Convention concerning the Use of Broadcasting in the Cause of Peace (1936); the Declaration regarding the Teaching of History (1937). The first effects of these normative activities coincided with the premonitory signs of the world war to come and passed unnoticed. In 1946, there were no grounds for believing that such measures, the futility of which seemed to be illustrated by recent events, were models that were worth following.

4. The second path was that of practical action focused directly or indirectly on educators, pilot projects, psychological and educational research projects. The basic theme developed in Unesco's Constitution is political no less than educational in character, but it was possible to contemplate operating chiefly within the sphere of education. The aim was essentially to turn to account the recent advances made in education, to utilize the new teaching methods, to check methodically, by experiment the validity of the postulate that education can be an instrument of peace.

5. From the outset, in fact, Unesco embarked simultaneously upon both paths, educational activities and experimental projects opening the way to the standard-setting measures and in turn benefiting from these measures. In 1947, Unesco organized at Sèvres in France, the first International Educational Seminar for the purpose of defining the direct contribution of education to international understanding and to peace and the ways and means of securing it. The same year, the General Conference instructed the Director-General, at its second session, "to prepare for consideration at the 1948 Conference a draft convention "for the development of international understanding in educational establishments (resolution 2 C/3.13). Thus was launched a twofold, long-term campaign which, for over 20 years, has found expression in almost all Unesco's fields of work.

A. Practical action

6. Though there can be no question in this short survey of including all the numerous aspects of the action carried on in this field by Unesco for over a quarter of a century, a sketch of the main outlines is nevertheless called for. First of all, this action covers the whole range of education in its institutions and its curricular and extra-curricular forms, whether for children, adolescents, young people or adults. It is multidisciplinary. It turns upon the substance, methods, means and instruments of an education that is consonant with the ideals of mutual understanding and peace, and upon the preparation of educators. There has been a constant tendency to merge the multifarious elements

(1) Constitution of Unesco, Preamble.
(2) Report on the Programme of the United Nations Educational, Scientific and Cultural Organization, Unesco/C/2, 1946, pp. 33-39.
(3) On the work of the Committee, see in particular: Institut international de coopération intellectuelle, Paris, 1946; chapters on international problems of education and the revision of school textbooks and the teaching of history.

of such education, although Unesco has at times been led to specialize its efforts by focusing them on, for example, teaching about the work of the United Nations or on certain "appropriate" disciplines such as history, geography and civics.

7. Secondly, Unesco has itself devised or made use of effective means of furthering and supporting the methodical application, in or out of school, of ideas that have been expressed many times in international meetings, as also experimental research on and evaluation of old and new methods in the field of "active" education for peace: international seminars (eight between 1947 and 1953); the Associated Schools Project, set up in 1953 and today comprising some 900 establishments in 62 countries; the Associated Youth Enterprises network, set up in 1955; Unesco Clubs (at present numbering some 1,300 in 57 countries); international teams or workshops of young volunteers (some 250,000 every year) working in the "international civil service", the functioning of which is facilitated by a Unesco-supported Co-ordinating Committee. In this way, Unesco has helped to set up genuine educational laboratories for international understanding.

8. Furthermore, in a sphere in which declarations of principle and faith abound but do not always give rise to activities which can exert a real influence on the behaviour of children, young people and adults, Unesco has brought into play "polarizing" agencies which give concrete expression to abstract intentions and concepts. Experience has shown the importance of the role played in this connexion by the studies and declarations on racial problems, the surveys and activities concerning the status of women, the major scientific co-operation projects, and the major project on mutual appreciation of eastern and western cultural values, which has given a new lease of life to education for international understanding as a whole and a new dimension to the study of the various cultures - and lastly the Universal Declaration of Human Rights, which gives such education its true ethical significance.

9. True, there are shortcomings in Unesco's action in this field. For example, though the main effort in school teaching has been focused on the history-geography-civics triad, the teaching and learning of foreign languages has featured only minimally in Unesco's programmes for the past fifteen years. Except for studies carried out in 1968 on means of promoting international understanding through children's books, the contribution of literary studies has hardly been considered save in the content of the major "East-West" project. No concerted action has been undertaken to define and to develop the potential contribution of higher education to mutual understanding and respect among peoples. Nevertheless, the range and impact of the work so far accomplished suffice to justify the efforts that Unesco has made from the outset to promote the establishment of standards as a concomitant to practical action.

B. Standard setting

First ventures

10. At its second session, in 1947, the General Conference instructed the Director-General "to prepare for consideration at the 1948 Conference a draft convention under the terms of which the Member States may agree, within the limitations and powers of their respective constitutional and legal provisions regarding the control and administration of education, to direct the programmes of their respective educational systems at all levels to the end of international peace and security", (resolution 3.13.1), and "to give due regard, in this connexion, to the provisions of Article 1 of the Constitution of Unesco, the provisions of Articles 55 and 56[1] of the United Nations Charter, and the proposals of the Mexican Delegation to the Second Session of the General Conference" (resolution 2 C/3.12.2). This one-year mandate, supplemented by provisos relating to the "domestic jurisdiction" of Member States (Constitution, Article 1, Section 3), was more succinctly confirmed by the General Conference at its third session (1948): "The Director-General is instructed..... to draft a convention, under which Member States may agree, within the limits of their legal powers, to ensure that their educational programmes are directed at all levels towards international peace and security" (resolution 3 C/2.514). The mandate no longer stipulated any time limit. It was reiterated in a modified form by the General Conference at its fourth session (1949), when the Director-General was instructed "to take steps towards the drafting of a convention under which...." (same text as in 1948) (resolution 4 C/2.513).

(1) These two articles concern the action to be taken by the United Nations in order to promote economic and social development, the solution of international economic and social problems, international cultural and educational co-operation and universal respect for, and observance of, human rights.

11. Between its first and third session, the sovereign body of Unesco and the Secretariat had, in fact, been able to weigh all the difficulties inherent in the drafting of conventions in this field and the term "steps" expressed a realistic assessment of the complexity of the task.

12. The first step taken to implement this new mandate was to convene a committee of nine experts, which met in November 1949, to draft a convention or recommendation concerning education for international peace and security. The Committee unanimously agreed that "in present circumstances a recommendation, coupled with practical suggestions for action, could serve a useful purpose". However, it was felt that "at present a convention could not be drafted, since the necessary similarity in school programmes did not exist nor was the general political atmosphere considered such that a convention would be generally supported"(1). At the close of discussions which focused upon the definition of education for international peace and security, the Committee drafted a "Recommendation concerning the direction of school programmes towards international peace and security", the text of which is annexed to this document (Appendix 1). By reason of its terms of reference and of the little time available to it, the Committee deliberately restricted the scope of this instrument to school education, excluding higher and adult education. It nevertheless decided that "the International Universities' Bureau be asked to study the matter and if possible to place it on the agenda of the International Universities' Conference" which was planned for December 1950(2).

13. The draft recommendation comprises "guiding principles" relating to the spirit of primary and secondary education, and "measures for implementation" concerning school programmes, textbooks and teacher training. Having examined this document at its 19th session, the Executive Board of Unesco decided to transmit it to the National Commissions "so as to enable them to give their opinion on this question which could then, following this extensive consultation, be the subject of practical discussion at the General Conference" (19 EX/SR. 24, p. 9). This consultation in fact elicited only ten replies, all of them favourable, from governments and National Commissions. During the sixth session of the General Conference (1951), the draft recommendation was very briefly examined. One delegate having remarked "that it was relevant to all Unesco's work", the Programme Commission proposed that "it should be transferred to the general resolutions"(3). However, the general resolutions adopted during this sixth session do not contain any explicit reference to the draft recommendation.

Second stage (1960-1962)

14. Between 1951 and 1959, Unesco appears to have abandoned all intention to carry out normative activities, in the proper sense of the term, in the field of education for international understanding. In 1960, however, it was invited to consider the question by the United Nations General Assembly which, having adopted at its fifteenth session a resolution on "Measures designed to promote among youth the ideals of peace, mutual respect and understanding between peoples" (resolution 1572 (XV)), invited Unesco "to consider ways of intensifying international, national and voluntary action in this field, including the possibility of formulating a draft of an international declaration setting out the basic principles concerning the promotion among youth of the ideals of peace, mutual respect and understanding between peoples, and to report on these considerations to the Economic and Social Council, if possible at its 32nd session". The General Conference, for its part, had invited the Director-General at its eleventh session (1960) "to consider the most effective means of contributing ... in the field of education, towards ensuring and developing international understanding, and to report on this subject to the General Conference at its twelfth session" (resolution 11 C/1.1531).

15. In order to fulfil these twin obligations, the Secretariat carried out in 1961 an extensive consultation with Member States and National Commissions, intergovernmental and non-governmental organizations, as well as with the United Nations and the other Specialized Agencies(4). The inquiry focused on all the forms, both in and out of school, of education for international understanding and in particular raised the question of the advisability of drafting an international Declaration. It drew replies from 24 governments or National Commissions, one regional intergovernmental organization, 42 non-governmental organizations and six organizations belonging to the United Nations system(5).

(1) Document 19 EX/12.
(2) Document UNESCO/ED/Conf. 10/SR's, 20 December 1949, Section IX.
(3) 6 C/Proceedings, IV-4, paragraphs 9-11.
(4) Document UNESCO/ED/IU/1, October 1961.
(5) The results of this inquiry are summarized in document ED/189, May 1962.

Of these 73 replies, 39 concerned the Declaration, and of these 39 statements 18 were positive (eight governments or National Commissions, 10 non-governmental organizations) and 21 were negative (eight governments or National Commissions, 13 non-governmental organizations). It should be noted that the great majority of the replies of Member States - 13 out of 16 - were from so-called developed countries and that the three replies from developing countries were in favour of the drafting of a Declaration.

16. The replies in favour adduced the following arguments: the current situation called for vigorous efforts to associate young people in the achievement of the ideals in question; these efforts should be based on principles which are accepted by all peoples and upheld by the authority of the United Nations and of Unesco; many countries, organizations and individuals would welcome being guided in their efforts by a declaration of principles adopted by the United Nations as a whole; such a declaration would constitute a fitting complement to the principles already set forth in the Universal Declaration of Human Rights (Article 26); it should be possible to reach an agreement on a text enunciating these principles, since they were already, to a certain extent, formulated or implicitly applied in programmes of action which enjoyed wide support.

17. The adversaries, on the other hand, pointed out that the fundamental principles had already been promulgated in the Charter of the United Nations and in the Universal Declaration of Human Rights, that it was preferable to entrust the educators and youth movement leaders with the care of putting these principles into practice, that the finalization of draft declarations which are acceptable to all governments was an arduous task and, finally, that the implementation of effective programmes of action by the United Nations and Specialized Agencies would have more real effect than any international declaration.

18. In brief, declarations of this kind are, for some, factors of progress while, for others, they tend to substitute words for deeds.

19. Aside from questions of standard setting, the Secretariat's report contained many practical proposals, based on the experience gained by government departments and non-governmental organizations. Granted, the number of Member States to take part in the initial inquiry was relatively small (24 in all), but their replies were sufficiently substantial for the fact to be remarked upon by all the bodies which examined the report. The procedure itself by which it was examined was in fact highly complex. First, the Director-General transmitted the report to the Economic and Social Council and submitted it for examination to the Executive Board of Unesco. At its 61st session (1962), the Board took note of the report and requested the Acting Director-General to communicate to the Economic and Social Council the summary record of the discussions to which this document had given rise among its members (61 EX/Decisions, 4. 2. 3). At its thirty-fourth session (July 1962), the Economic and Social Council noted with satisfaction the report submitted by Unesco and transmitted it to the United Nations General Assembly. In September 1962, the Executive Board took note of this transmission and decided to draw the attention of the General Conference to the proposals contained in the proposed programme for 1963-1964 "designed to promote among youth the ideals of peace, mutual respect and understanding between peoples" (62 EX/Decisions, 4. 2. 2). At its twelfth session (November 1962), the General Conference took note of the report submitted by the Director-General in accordance with resolution 1572 (XV) of the United Nations General Assembly, drew the attention of Member States to the "useful ideas" set out in the report for practical measures to be taken to further the expansion of educational programmes for international understanding and recommended that the Director-General include in the agenda of the International Conference on Youth, planned for 1964, "the question of measures designed to promote among youth the ideals of peace, mutual respect and understanding between peoples (12 C/Resolutions 1. 143). It was by carrying out this preparatory work of consultation and successive examination that Unesco was able to contribute to the drafting of the international declaration on the promotion among youth of the ideals of peace, mutual respect and understanding between peoples, adopted in 1965 by the United Nations General Assembly.

Joint action by Unesco and the International Bureau of Education

20. Judging by these two ventures, Unesco, which has devised and adopted international instruments in the field of education, was unable, or did not deem it expedient to extend its standard setting activities to include the specific contribution that education must make to the development of international understanding and the maintenance of peace. However, the Organization carried out work, jointly with the International Bureau of Education (IBE), which, if it was not designed, strictly

speaking, to "set" standards, nevertheless urged compliance with certain norms, via the International Conference on Public Education and the recommendations addressed by it to Ministries of Education. Some of the recommendations which have been adopted since 1948 specifically relate to education for international understanding, defining its aims and educational requirements, as for example those concerning "the development of international understanding among young people and teaching about international organizations" (1948), and "the teaching of geography as a means of developing international understanding" (1949). Other recommendations which take this type of education into account concern primary teacher training (1953), secondary teacher training (1954) and the training of primary teacher training staffs (1957). Lastly, in 1968, the Conference adopted at its XXXIst session a general Recommendation concerning "education for international understanding as an integral part of the curriculum and life of the school", based on the conclusions of a survey, described below, which drew replies from 82 countries. This Recommendation is a sort of charter governing education for international understanding. It sets forth very clearly the guiding principles thereof. It describes explicitly the legislative and administrative provisions to be taken in order to give real effect to such education, in particular with regard to curricula, examinations and school inspection. It contains substantial directions concerning the ways and means of incorporating it in the various courses of study and activities, in primary and secondary schools: literature and languages, mathematics and sciences, biology, history and geography, civic and moral instruction, arts, music, dance, games. Other articles concern appropriate teaching methods, co-curricular and extra-curricular activities, teacher preparation, research and experimental activities and international relations and exchanges. Ministries of Education are invited to ensure that educational documentation centres, teachers' and parents' associations, both national and international, as well as the educational press, are associated in the implementation of the Recommendation. These Ministries, and other competent authorities, "are invited to examine forthwith the present Recommendation in relation to the de jure and de facto situations and the ethnic and cultural conditions of their respective countries, for the purpose of implementing in a creative manner its provisions where they are not yet in force, and to adapt them as far as necessary to the various national situations".

Other instruments

21. It should, moreover, be noted that certain international instruments adopted by the Organization assign general responsibilities to the contracting parties in matters of education for international understanding. For example, the States Parties to the Convention against Discrimination in Education, adopted by the General Conference at its eleventh session (1960), agree that education "shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace" and they "undertake to take all necessary measures to ensure the application" of this principle (Article 5 of the Convention). The Recommendation which bears the same title, adopted in 1960, provides that Member States "should take all necessary measures" to ensure the application of the same principle. Similarly, one of the guiding principles underlying the Recommendation concerning the Status of Teachers[1] is that "education from the earliest school years should be directed to. . . . . the inculcation of deep respect for human rights and fundamental freedoms. . . The utmost importance should be attached to the contribution to be made by education to peace and to understanding, tolerance and friendship among all nations and among racial or religious groups" (Section III, 3 of the Recommendation). The same Recommendation proclaims that one of the purposes of teacher preparation programmes should be to develop an "awareness of the principles which underlie good human relations, within and across national boundaries" (Section V, paragraph 19 of the Recommendation).

22. These texts are all identical in substance to that of the second paragraph of Article 26 (2) of the Universal Declaration of Human Rights, which sets out the purposes of education as being to promote understanding, tolerance and friendship. Unesco's standard setting activities in this field are thus based on the Declaration, but the relationship in fact works both ways for Unesco has contributed, through its practical action, its studies and surveys, to the drafting of international instruments which, stemming from the Declaration, clarify and strengthen it and are designed to ensure its application. In 1950, when the International Covenants on Human Rights were being formulated, the Unesco Secretariat was able to include the following conclusion in a report submitted to the General Conference on regulations concerning economic and social rights: "From the foregoing account, we come to the apparently paradoxical conclusion that one of the principles contained in the Universal Declaration of Human Rights which involve political repercussions - that assigning to education in general the duty of promoting 'understanding, tolerance and friendship among all nations, racial and

(1) Recommendation adopted in 1960 by a Special Intergovernmental Conference

religious groups' - has apparently been the first to reach the stage of development at which it is possible to contemplate the drafting - when political circumstances are considered propitious - of a convention providing for its observance, and laying down the procedure by which it is to be implemented by States"(1). The International Covenant on Economic, Social and Cultural Rights, adopted by the United Nations General Assembly in 1966, does in fact confirm these objectives, and the States Parties "agree" that education must enable them to be attained (Article 13. 1). This fundamental agreement entails the obligation to submit reports on the measures adopted and the progress made in achieving observance of the right to education as it is thus defined (Article 16).

23. In addition to these major normative activities, the United Nations General Assembly and the conferences convened by it have adopted Declarations which make the objectives thereof more explicit and call for the support of States, international institutions, educators and young people. The Declaration concerning youth (1965) has already been mentioned. The Declaration of the Rights of the Child, adopted in 1959, once again asserts that "he shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood". More recently, there is the resolution adopted by the International Conference on Human Rights (Teheran, 1968) on "Education of youth in the respect for human rights and fundamental freedoms"(2). Inter alia, it invites Unesco "to develop its programmes aimed at making children aware, from the time they start school, of respect for the dignity and rights of man and at making the principles of the Universal Declaration prevail at all levels of education, particularly in institutions of higher learning....".

24. The General Conference of Unesco, for its part, solemnly expressed its will to contribute more effectively to the development of international understanding and the maintenance of peace by adopting at its fourteenth session, on the occasion of the twentieth anniversary of the Organization, a Declaration of the Principles of International Cultural Co-operation (resolution 14 C/8. 1) and a resolution on Unesco's contribution to peace (resolution 14 C/10). Article VII of the Declaration stipulates that "in cultural co-operation, stress shall be laid on ideas and values conducive to the creation of a climate of friendship and peace. Any mark of hostility in attitudes and in expression of opinion shall be avoided", while Article X provides that "cultural co-operation shall be specially concerned with the moral and intellectual education of young people in a spirit of friendship, international understanding and peace...".

25. In this way a code of guiding principles and moral and legal obligations has gradually been built up which imbues and governs practical action in education in accordance with the ideals of peace, mutual respect and understanding between peoples.

II. DEFINITION AND CONTENT OF EDUCATION FOR INTERNATIONAL UNDERSTANDING, CO-OPERATION AND PEACE

26. Logically, this study should have begun by defining the kind of education with which it deals. But the very diversity of the activities pursued by Unesco since 1947 shows that such education cannot be readily defined and is better served by convictions and acts of faith by pragmatic truths and actions than by logical measures. In the view of some, its nature and forms are to be discovered by practising it, in short, it can be put into practice but not into words. The many organizations which have undertaken to promote it have endeavoured, each in its own way, to give a satisfactory definition of it, but in the process they have introduced concepts such as "citizenship" or "ethics" which in themselves raise difficulties of interpretation.

27. The very designation of such education has prompted much discussion. The various terms used by Unesco to refer to it illustrate the trend of ideas and intentions during the past 25 years. The Preparatory Commission of Unesco proposed calling it "education for peace and security"(3). It was natural that in 1946 attention should be focused on these two objectives, and the founders of Unesco took as their model in this respect the Charter of the United Nations, the primary purposes of which are "to save succeeding generations from the scourge of war" and "to unite our strength to maintain international peace and security"(4). At its very first session, however, the General Conference replaced these terms by the expression "education for international understanding", thereby

(1) Document 5C/PRG/17 May 1950
(2) Cf. Final Act of the International Conference on Human Rights, New York, United Nations, 1968; resolution XX, p. 16.
(3) Preparatory Commission of Unesco, Report on the Programme of Unesco, Paris 1946, pp. 33-39.
(4) Charter of the United Nations, Preamble.

transposing a concept of a political character - the safeguarding of peace - into language which corresponds better to the requirements of education. This new direction was clarified in the report on activities which the Director-General submitted to the General Conference at its seventh session: ... "This early formula was intended to mean something more than good feeling between nations: it covered the individual's sense of loyalty towards his own country and towards the human community, his consciousness of belonging to one vast family, his confidence in the international institutions which maintain and extend union and peace among all the peoples of the world"(1). In 1950, the expression "education for world citizenship" occurred in Unesco's basic programme(2), and was retained by the General Conference in the programme which it adopted in 1952 for the following biennium. But the emergence of this concept, no less political and legal than it was social and educational, "might be taken to imply direct ... allegiance to some sovereign power other than that of the existing States", whereas the aim was "to help to train people who, faithful to their duty towards their own country, would for that very reason be faithful to the international obligations undertaken by that country"(3). Various reactions demonstrated the reality of this risk and prompted the Director-General to propose, in 1952, the title "Education for living in a World Community"(4), but only the English version of this expression was used in the programme for 1953-1954. In 1954, the expert committee to study the principles and methods of education for living in a world community strongly urged that this title be replaced by "Education for International Understanding and Co-operation", which is to be found in the programme adopted by the General Conference at its eighth session.

28. Unesco was thus reviving, for reasons both political and educational, concepts which were closer to the realities of education. The novelty of this designation is that it allies knowledge and feelings (understanding) to action (co-operation). Soon, however, prompted by a trend towards simplification, Unesco returned to the formula "education for international understanding". Finally, in 1966, in the section of the programme devoted to youth activities, the General Conference endorsed the aims of the Declaration on Youth which the United Nations General Assembly had adopted the previous year(5) and, in 1968, it included in the programme for 1969-1970 the formula "Education for international understanding, co-operation and peace"(6).

29. To be sure, such fluctuations are to a certain extent fortuitous. Nevertheless, they illustrate the diversity of the concerns which actuate or stir men when they undertake to construct "in the minds of men" the "defences of peace".

30. Accordingly, Unesco has several times felt the need to give a clearer focus to the objectives which it proposes to assign to education. True, an eminently explicit document, the Universal Declaration of Human Rights, has since 1948 governed all action carried out by Unesco with a view to attaining these objectives, whatever the terms in which they were couched: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace" (Article 26 (2)). The text of the International Covenant on Economic, Social and Cultural Rights, adopted by the United Nations General Assembly in 1966, is more explicit still: "The States Parties to the present Covenant agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace" (Article 13). Thus the foundations of peace - concepts and codes of behaviour - which education must establish in the personality of each human being, become apparent.

31. These concepts and codes of behaviour are many, various and complex. And Unesco has gradually increased their diversity, in the relevant resolutions adopted by the General Conference: the education of children of pre-school age and of children in primary schools must be improved

(1) Document 7 C/3, October 1952, p. 211.
(2) Basic Programme adopted by the General Conference at its fifth session.
(3) Document 7 C/3, Ibid.
(4) The activities report for 1952 contains, under this heading, a comprehensive study of all Unesco's activities relating thereto. See document 7 C/3, pp. 211-245.
(5) Declaration on the promotion among youth of the ideals of peace, mutual respect and understanding between peoples, resolution 1965 (XVIII).
(6) Resolution 15 C/1.271.

"with a view to a training based on the respect of human dignity and aiming at developing the sense of the intellectual and moral solidarity of mankind" (resolution 6 C/1.313, 1951). Member States are invited to "introduce into all elementary and secondary schools education for citizenship both from the national and international standpoints (6 C/1.321). Teaching about the United Nations must stress "the twin principles of collective security and mutual assistance in social welfare as the inseparable conditions for maintaining peace" (6 C/1.322). Education must be based on "the principle of tolerance, the spirit of strict objectivity" (11 C/1.1531, 1960). Under the heading "Education for international understanding", the General Conference expressed the belief at its twelfth session (1962) "that the full flowering of abilities and talents, and of the highest moral qualities, in free men, in whom intellectual achievement, moral integrity and physical perfection are harmoniously blended, is a basic factor in the development of societies" (12 C/1.143). In 1968, the General Conference stressed the "rôle of education in promoting peace and combating the harmful effects of colonialism and racialism" (15 C/1.271). Finally, in 1970, it linked "education of youth for international understanding" with their "effective participation in the achievement of the objectives of peace of the Organization" (resolution 16 C/8 II.13 (ii) on Unesco's contribution to peace).

32. However strong may be the tendency to act without defining, in a field in which concepts and aims take on the appearance of "natural truths" the need for definitions was early felt. In the past 25 years, organs of Unesco, international conferences and expert groups have tried to satisfy this need. Three especially significant texts will be found in annex (Appendix 2). The first was produced by a working party which the Executive Board of Unesco appointed in 1952 to formulate a definition, or rather a coherent set of objectives, which the Organization and its members might take as a model in their educational work. The second is to be found, under the heading "Guiding principles relating to education for international understanding", in Recommendation No. 64 which the International Conference on Public Education submitted at its XXXIst session (1968) to Ministries of Education[1]. The third was drafted in 1970 by the expert meeting on "Education for international understanding and peace, with special reference to moral and civic education".

33. All three are relatively lengthy, and all three set forth in various guises several identical or kindred concepts, overlapping to a great extent. A comparative analysis, however, reveals that the basic ideas and concerns have developed considerably in twenty years. The first document (1952), highly intellectual in its approach, lays stress on the understanding of sets of ideas and facts, such as the reasons underlying the diversity of ways of life, the interdependence of nations, the constitution of a common heritage for all mankind, and the international organization of the world. Questions of "conduct" occur only at the end, in the guise of the "development of healthy social attitudes in children so as to lay the foundations of improved international understanding and co-operation". The affective elements (attitudes, impressions, feelings) are more apparent in the second document (1968) which, moreover, attaches great importance to both ethical and political considerations (respect and observance of human rights, the sense of human dignity "which combats all domination by man of his fellow-beings", demonstration of the harmful effects of colonialism, neo-colonialism, racialism, apartheid, slavery and all forms of aggression). The third document (1970) establishes a sort of equilibrium between the cognitive and affective elements, but stresses the latter: ability to comprehend the complexity of human relationships, a feeling of oneness with humanity; the aim is to instil "a certain conception of the world" and to shape "habits of thought and behaviour which will further the achievement of a peaceful world order".

34. The word "behaviour" is significant. It is rarely to be found in the pamphlets and documents published by Unesco between 1949 and 1970. It calls to mind the whole psychological basis of education in its bearing upon, on the one hand, aggression and violence in their various guises - in particular, war - and, on the other, upon human relations - particularly peaceful inter-group relations - understanding, tolerance and co-operation. A statement made by the Director-General to the General Conference at its sixteenth session concerning Unesco's contribution to peace betokens the magnitude and the seriousness of the problem: "The first /element of this contribution/ is the promotion of a type of education which serves to reduce, overcome or sublimate the physiological and psychological factors that prompt men to violence and the use of force in their dealings with others. A systematic reform of education to this end would, assuredly, be a long-term undertaking, but it is an essential one, which has its place at the very core of Unesco's programme"[2]. The physio-psychological concepts and factors underlying this statement are today familiar enough, but few are still the educators who take account of them or who even recognize them to be applicable to education.

(1) See above, paragraph 20.

(2) Taken from a speech made on 13 October 1970, before the opening of the general discussions on the Organization's activities and programme.

35. In brief, it may be said that an educational system is directed towards peaceful co-operation in so far as it enables each child and adolescent to attain the "full flowering" of his personality - including the affirmation of self - and social and moral independence in freedom and security. This is the primary condition for exercise of the "responsibilities of freedom" which the Constitution of Unesco assigns as the chief purpose of education. Conversely, any educational practice which entails or engenders fear, a persistent sense of guilt and, hence, insecurity, ipso facto hampers the normal development of the personality, gives rise to deviations such as the will to dominate taking the place of the affirmation of self, the spirit of "rebellion without cause" and passive conformism. These, it is patent, are mainsprings of violence and war. During the first international seminar held by Unesco to study education for international understanding (Sèvres, 1947), a psychologist enunciated a number of basic facts in terms which are worth recalling here(1): "The degree of failure of many modern societies to reach this point [the uneasy equilibrium between social demands and individual psychological needs, and the secure achievement of moral autonomy by the individual] may be to a significant extent related to the degree to which the normal maturation of the self-assertive needs of individuals is crippled or interfered with by those societies at various stages of its development in their children". These inhibitions or impediments set off a process of "projection" whereby a person or a group (adolescents, adults) tends to attribute to others its own aggressive intentions or impulses which it desires to disown. This "projection" always involves an element of hostility towards some scapegoat (ethnic group or foreign nation) and of justification, in the name of a morality claimed to be "higher". It is, indeed, clear that these psychological factors apply to education in toto, the effects of which can be positive or negative, whether it be directed to the "full development of the human personality" or to promoting "understanding, tolerance and friendship among all nations, racial or religious groups". These two objectives, which are juxtaposed in the Universal Declaration of Human Rights, are in fact one and indissoluble, so much so indeed that all educational action which takes account of the psychological truths outlined above is ipso facto directed simultaneously to both.

36. The psychological bases of education for international understanding and peace foreshadow its moral content. It is patently clear that such education is based on ethical as much as on political principles. In this connexion, it is enough to quote the fundamental concepts or principles embodied in Unesco's Constitution which both prompt and govern its action in this field: human dignity, mutual respect of men, intellectual and moral solidarity of mankind. More generally, moral education as an essential element of all education directed to international understanding, has for some ten years now occupied an increasingly important place in Unesco's programmes. In 1962, the terms "moral qualities in free men" and "moral integrity" occur in a resolution alongside "intellectual achievement" and "physical perfection" (resolution 12 C/1.143). The programme approved by the General Conference at its fourteenth session (1966) for 1967-1968 included the organization of a world conference on "the contribution of moral and civic training to education in the spirit of peace, understanding and respect between peoples". A working party to consider its preparation (December 1967) stated that the conference "should proceed from an assumption that moral and civic education must have an international dimension consistent with the principles and norms established in relevant United Nations and Unesco instruments, declarations and resolutions" and should "survey the aims, contents and methods" of such education "in different cultural settings" and consider "the relative effectiveness of different approaches"(2). The conference was, in fact, replaced by a meeting of experts on education for international understanding and peace, with special reference to moral and civic education (August 1970), the conclusions of which bear primarily on the methods of moral education and appear to take for granted a universal agreement on the purposes and tenor of the morality which must become an integral part of the human personality(3).

37. This, however, is the crux of the problem, which we have hitherto taken to be solved. What ethic should, in fact, be propagated in order to further peaceful relations between groups and nations and respect of human rights and fundamental freedoms? And what at bottom is moral education? Its advocates themselves tend to refrain from answering this question, either because they think it an idle one, or because it disturbs them. It cannot, however, be evaded, since it is understood that education for international understanding must be founded on a moral code. Firstly, it is

(1) Extracts from a lecture by Dr. Henry V. Dicks on "Personality development in relation to International Understanding"; document Sem. Sec. II/3, August 1947 (out of print).

(2) Report of the working party of experts to the Director-General of Unesco, document ED/CS/144/4, January 1968, paragraph 8.

(3) See the report of the meeting of experts, document ED/MD/17, November 1970.

clear to all that moral attitudes, the fundamental concepts of good and evil, vary and even differ or conflict in today's context from one cultural or ideological climate to another. Where "values" are concerned, what is held to be uprightness and justice in one place is deemed intolerance or disloyalty in another. The values most commonly invoked in a spirit of understanding and peace - fraternity, fellow feeling - may equally well be called into play in periods of critical tension between groups or among nations, and even in the preparations for and the conduct of war.

38. Moreover, under the generic terms "ethics" and "moral education", aspects and phases which it is important to keep distinct are readily grouped together and confused. A distinction should be drawn between what pertains to the usages and customs of a people or of a society, to the rules of behaviour imposed by some authority and observed in subjection in fear of punishment, to spontaneous and sporadic impulses and drives and, lastly, to principles that are rationally conceived, freely accepted, consciously, voluntarily and constantly applied. The following stages have been distinguished in moral education: pre-moral stage: the child applies imposed rules of behaviour in order to avoid punishment or to obtain rewards; conventional morality: the "good" child obeys rules established by authority in order to evade reproval, blame or feeling of guilt; morality based on principles that have become an integral part of the personality; such morality wears a contractual aspect, and tends to avoid the violation of others' rights, or is based on individual "conscience"; human beings apply its principles in order not to be compelled to condemn themselves. When these principles are themselves subordinated to the need or desire to understand and serve others, morality becomes a positive force which prevails upon defensive considerations(1).

39. These observations, summary as they are bound to be, suffice to indicate the importance that must be attached to moral education, as the basis of all educational action directed to promoting understanding between peoples and the maintenance of peace. They also betoken the nature and magnitude of the problems which, being inherent to moral education per se, affect the rôle played by it in achieving the objective assigned to education as a whole.

40. Finally, since conceptions and applications of morality vary, what moral code should we take as our criterion? The reply is simple, but of immense significance: there is only one code that is universally valid and acceptable, that which informs the Universal Declaration of Human Rights. The prime purpose of this Declaration is to establish a system of legal protection for the individual ("... it is essential ... that human rights should be protected by the rule of law", as it stated in the Preamble), but recognition of these rights is held to be "the foundation of freedom, justice and peace in the world". A signal feature of the Declaration is that, though all the negative provisions concern the protection of the individual ("no one shall be held in slavery ...", "no one shall be subjected to arbitrary arrest ...", etc.), the positive provisions by contrast generally bear upon the right to association, group life (family, trade unions, community), relations between groups (racial, religious), participation in public affairs, national and international measures, in short, "human relations" and co-operation. In this edifice the full application of everyone's rights and the accomplishment of the corollary duties are presented as being the sine qua non of an international order - an order which in return constitutes a guarantee of the effective observance of everyone's rights. Now, this edifice is founded on concepts and values which, in the aggregate, form or adumbrate an ethic: human dignity, equality, security and, above all, freedom - this latter term occurring over twenty times in the Declaration. These then are the values which must be given concrete expression in moral education. It will be noted that the terms which occur in the Declaration, in particular security and freedom are precisely those which psychologists stress when referring to the maturation of the personality.

41. Again, the Declaration can be likened to the tables of a moral law comprising clear, concrete and categorical imperatives and prohibitions. This law is one and indivisible. There can be no question of selecting certain elements, disregarding or discarding others on political, social or even educational grounds. By way of example, in moral education which is rooted in the Declaration, Article 4 proscribing slavery and servitude - which is readily chosen as a topic of study - cannot be divorced from Article 5, which states that "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment" - nor can the right to work be dissociated from the right "without any discrimination" to equal pay for equal work (Article 23). True, the Declaration is proclaimed "as a common standard of achievement for all peoples and all nations ... by progressive measures, national and international", and educators must, to be sure, guide those for whom they have responsibility to assess lucidly the gulf between present reality and the ideal, to understand how and why the

(1) Cf. Kohlberg, L. The development of children's orientations toward moral order, quoted by Wilson, J. Norman, W. and Sugarman, B., in Introduction to moral education, Penguin Books, 1967.

rights of men and women are nowhere fully applied and to work out what progress can be achieved by studying what has already been accomplished. It is none the less true that all education must at all times be devised on the assumption that human rights can be effectively applied in the coming generation, and this "realistic idealism" is applicable at all levels and to all forms of education - whether moral education be imparted directly "in specific lessons or courses of study" or whether it be considered to be more "the function of the school as a whole rather than a curricular subject"(1). Education which is devised in a spirit of peace must be constantly directed to satisfying the needs of the strict and precise ethic which is expressed in the Declaration.

42. Such are the psychological and moral considerations on which should be based the examination of the more familiar, more strictly pedagogical aspects of education for international understanding and peace, namely, those series of study courses and activities, those complexes of knowledge and abilities which, whether merely juxtaposed or truly integrated, make up the educational programmes at the various levels, both in and out of school. The contributions made by the various disciplines or programme contents have been briefly described in the first section of this document, as themes of study and action during the past 25 years. The conclusions of numerous international and regional conferences, the proceedings of meetings of experts and seminars, the experiments carried out in the "associated schools" all show that these contributions cannot be divorced from one another and form interdisciplinary groupings, such as studies and study courses concerning the United Nations, human rights, the mutual appreciation of Eastern and Western cultural values. Education for international understanding is, therefore, in itself a factor of programme integration. Moreover, in the light of the foregoing remarks on the psychological bases of such education and on the ethical values informing human rights, certain criteria can be formulated for defining these various contributions and assessing their value. As a rule, they should all include both intellectual elements (knowledge, concepts) and affective elements (attitudes, feelings, behaviour) and they should contribute directly or indirectly, in a tangible way, to the practice of co-operation between members of the same group (e. g. a school community), between groups within a single nation and between nations. However, as they are closely interlinked, those that do not fully meet these criteria nevertheless serve to uphold those that do.

III. PRESENT POSITION IN MEMBER STATES

43. It can be claimed today that all Member States of Unesco accept, in principle, the aims assigned to education under the terms of the Constitution of Unesco and the Universal Declaration of Human Rights. Most of them have approved the resolutions and recommendations - or have supported declarations - adopted by international gatherings and conferences or meetings of experts in order to confirm the detailed interpretation of such aims. Action by a great many non-governmental organizations demonstrates the extensive endorsement or support of educationists and the pressure or sympathy of public opinion. Although it is obvious that there is still a wide gap between aims and the actual educational situation, it can at least be said that it is becoming narrower, that there is an increasing sense of awareness among the public authorities and educationists, and that marked progress has been achieved, particularly during the last ten years.

44. The participation of the public authorities in two surveys is evidence in itself of the growing importance that they attach to education for international understanding. When, in 1961, the Secretariat consulted Member States on this subject - following the instructions that they themselves had given at the eleventh session of the General Conference - 24 governments or National Commissions replied to this survey(2). In 1967, the ministries or authorities responsible for education in 82 countries contributed to the comparative study carried out by the International Bureau of Education on education for "international understanding as an integral part of the school curriculum"(3). This study deserves close attention, for the facts it sets out point both to general agreement on targets and to a wide diversity in ways and means - and in achievements.

45. In so far as official provisions are concerned, the Constitutions of 30 of these 82 countries express a firm desire for peaceful co-operation among the nations, strong support for the principles of the Universal Declaration of Human Rights and thus, either explicitly or implicitly, bind

(1) Report of the meeting of experts on education for international understanding and peace, with special reference to moral and civic education, August 1970; document ED/MD/17, paragraph 16.
(2) See paragraph 15 above.
(3) See paragraph 20 above.

education to this path of action. In 37 countries laws and decrees concerning educational organization and curricula include specific provisions on such lines. Teaching staff in some ten countries are, moreover, guided by appropriate instructions of a practical kind. These texts illustrate the variety of sources from which justification for education aimed at respect for human rights, co-operation and peace is drawn. Some examples of these are: national greatness and human solidarity, international solidarity in independence and justice, total respect for the dignity of peoples and nations, understanding between different races and nations, participation in the progress of world civilization, participation in the common activities of mankind in a spirit of freedom and peace, help for nations struggling to liberate themselves from imperialism and the forces of colonialism or neo-colonialism, application of socialist ethics and principles, application of moral and spiritual values deriving from religion. The statement of guiding principles and motives is, in fact, seldom the same from one country to another - but the convergence of these various paths towards the ultimate goal of peace reflects a common firmness of purpose.

46. The place assigned to international understanding in curricula was the subject of 78 replies, the largest number of which (76) refer to the introduction to major world issues, the functioning and work of the international institutions. These focal points of interest and, more generally, all education or training in international affairs, are associated in the majority of cases with the history-geography-civics triad or "social studies" (in about 60 countries); then come, in order of frequency, religion and ethics (24 countries), philosophy and literature (21 countries), social sciences (20 countries), modern languages (19 countries), science and mathematics (12 countries), mother tongue (10 countries), fine arts and music (7 countries), politics and law (6 countries), economics (4 countries), domestic economy and family education (3 countries). This order reflects an intellectualist - or what may be termed traditional - conception of education for international understanding in primary and secondary schools which is often found to be restricted to the "most appropriate subjects" (history, geography, civics). The relatively scanty number of replies concerning languages is worth noting. Considering the progress of linguistic studies and learning methods, this is a paradoxical situation.

47. In some 60 countries, international education and training is a continuous action throughout the whole period of primary and secondary schooling. But only 3 countries report that pre-school education "provides a particularly suitable opportunity for developing an attitude favourable to international understanding".

48. The majority of replies (73) stress the out-of-school contribution to education for international understanding during primary and secondary schooling; family influence and effective collaboration between family and school (59 countries); collaboration between the school and out-of-school organizations (over 30 countries); rôle and action of different national and international youth organizations (some 40 countries).

49. Seventy-seven replies referred to the very varied range of methods and means in connexion with formal studies (textbooks, audio-visual aids) and extra-curricula activities (exchange of correspondence, exchanges of pupils and teachers, artistic, cultural or sports events, etc.). In some forty countries, systems of official control, selection or advice aim at eliminating anything in textbooks and audio-visual aids that might have a deleterious effect on understanding and good international relations; some 10 countries, on the other hand, state that no supervision of textbooks is provided for or is necessary. About 30 countries take part in multilateral programmes for the revision or improvement of school textbooks (history, geography).

50. Replies relating to fundamental or applied research on the various aspects of education for international understanding are fairly numerous (57) but lacking in substance. Research is concerned mainly with the teaching of history and civics, occasionally with attitudes towards other peoples, or with social behaviour and human rights (20 countries). Only half-a-dozen countries give a positive reply to a question concerning the use made in education of psychological research with regard to the "aggressive instinct" in children. According to the majority of replies (47), the aggressive instinct is sublimated, canalized or "stemmed" by intellectual emulation, games, competitive sports, artistic, cultural or social activities. One report states that action taken at school with a view to sublimating the aggressive instinct "has more to do with general knowledge and experience than with psychological research". Another reply states that "there is no need" to sublimate it.

51. The training of teachers is mentioned in 74 replies, which give a summary account either of courses or activities specially designed to foster the spirit of international understanding and peace among teaching staff, or of a general line of approach throughout the whole course of training.

Replies are, in general, not very precise. Specific training is linked, in a number of them, to courses in civics or ethics. In most cases it consists of a "conducive atmosphere", a "spirit" of mutual understanding and peace, sometimes linked with religion (3 countries), social ideology (2 countries) or "professional ethics". Two replies refer to the methodical action taken in "associated" teacher-training schools, with the assistance of Unesco experts. A single reply refers to the organization of study tours abroad for future teachers. The application of psychological research to training practices is mentioned in only one reply.

52. Fifty-eight countries refer to various kinds of obstacles to education for international understanding. In almost half these cases (28) the main obstacle is the lack of means (teaching material) and of funds. Language obstacles, particularly the lack of documentation in national languages, is mentioned in 6 replies. Then come the psychological difficulties inherent in the complex nature of this education (5 replies), pupils' apathy and lack of motivation (2), insufficient training of teachers (3) or their negative attitude (3), unfavourable influence of family surroundings (2), contrary influence of the mass media such as radio and television (1), insufficient exchanges of pupils and teachers (4), overloading of the syllabus (2), difficulties inherent in the transformation of the educational system in a developing country (1), inadequate research (3), present state of political relations (3) and the "shilly-shallying" of the United Nations, slowness of efforts towards peace or violations of agreements or conventions drawn up under the United Nations' auspices. One country states that secondary schools are a breeding ground for racial and national prejudice. Nine countries (including 2 or 3 developing countries) state that education for international understanding presents no difficulty.

53. Such is the picture that emerges, in regard to primary and secondary education, from the 1968 survey. It is a realistic picture that hides neither the shortcomings and difficulties nor the hesitations and doubts. But it focuses attention on the need - widely felt and expressed - for the unrelenting development of education "to promote the ideals of peace, understanding and respect among peoples". It is this need that led the International Conference on Public Education to the unanimous adoption of the Recommendation described in paragraph 20 above.

54. In regard to such education within the context of higher studies or out-of-school activities, all that can be quoted are the replies to the general survey conducted by the Secretariat in 1961 (see paragraphs 15-19 above). The majority of replies (42) came from non-governmental organizations, and relatively few (24) from government authorities or National Commissions. The summary report submitted to the Economic and Social Council in 1962 and to the General Conference of Unesco at its twelfth session (1962) is a collection of aspirations and suggestions rather than a picture of the real situation in the countries concerned. It deals, inter alia, with the rôle of the universities, local organizations, youth clubs, movements and organizations and the mass media[1].

55. To sum up, Unesco possesses information - which, if not complete, is at least extensive and recent - concerning school education for international understanding and peace, but we have to note the absence of data concerning the practice of this education in higher education institutions and among young people and adults in everyday life.

IV. FEASIBILITY AND ADVISABILITY OF FORMULATING NEW STANDARDS

56. The preceding sections of this study all point to a positive conclusion: new standard-setting action is feasible and timely in regard to education for international understanding and peaceful co-operation.

57. It is feasible: in the first place, the impulsion that Unesco has given to this education during the last 25 years - conducting or fostering studies and surveys, organizing or assisting expert meetings, training courses for educationists and international conferences and gatherings, promoting practical experiments both within and out of school - provides ample justification and support for such an undertaking (cf. Section I. (A)). This action no doubt seems bewildering in its diversity, but the parts of the pattern are closely linked and interdependent. Unesco has, while carrying out this action, accumulated a mass of ideas, proposals, practical suggestions and information which can be extended - and given more detailed treatment in certain instances - but which can undoubtedly serve as the basis

(1) Cf. document ED/189, May 1962, already quoted; paragraphs 220-231, 264-329.

for the gradual establishment of international instruments. Everything has, in fact, been stated over and over again in a variety of ways about education for international understanding.

58. In the second place, the Organization has, from the outset, declared its willingness to fulfil its standard-setting rôle in this sphere. Its action has been carried out in a variety of forms, but continuously. It has stimulated or supported, partnered or extended action by the United Nations and many intergovernmental or non-governmental organizations (cf. Section I. B.). Here again, there is an obvious convergence of design; a whole set of more coherent and specific operations can be built upon the existing basis; the state of readiness seems to have been achieved

59. The implementation of education for international understanding and peace in the different countries reflects, notwithstanding its shortcomings and gaps, a sufficiently purposeful movement towards progress to ensure that any standard-setting action is consonant with the real facts of the situation (cf. Section "Present position in Member States").

60. It is opportune: here we come to the question whether the present political and social situation is propitious for such an undertaking. In fact it is neither more favourable nor less favourable than at any time during the last 25 years and in all sincerity we may ask whether anything is to be gained by waiting until the situation can be regarded as completely so. At all events, the need for standard-setting action with a fresh and dynamic approach is felt everywhere and has been expressed with growing conviction in resolutions adopted by the General Conference at its last three sessions.

Form to be taken by new standard-setting action

61. It remains to be decided what would be the most appropriate form for such norms to take. It is for the General Conference to take such a decision, as stated in Article IV, paragraph 4 of the Constitution, and Article 6 of the Rules of Procedure concerning Recommendations to Member States and International Conventions covered by the terms of Article IV, paragraph 4, of the Constitution.

62. Under the terms of the first of these provisions, the General Conference shall, in adopting proposals for submission to Member States, distinguish between recommendations and international conventions submitted for their approval. While the purpose of international conventions is to establish regulations that are binding on States which have ratified such conventions recommendations are defined, in the Rules of Procedure referred to above, as instruments "in which the General Conference formulates principles and norms for the international regulation of any particular question and invites Member States to take whatever legislative or other steps may be required - in conformity with the constitutional practice of each State and the nature of the question under consideration - to apply the principles and norms aforesaid within their respective territories".

63. A third possibility, of which the General Conference has availed itself in the past[1], is the adoption of a "Declaration" which is to a certain extent (although no official definition has been given) an instrument that is, perhaps, more categorical and formal than a recommendation but which is not subject to the procedure required under the Constitution and the Rules of Procedure for the adoption of a recommendation and its subsequent implementation.

64. The General Conference may wish to consider whether, in view of the existing discrepancies among educational systems and constitutional practices in each State, a recommendation or a declaration would not represent a more suitable instrument than a convention for the formulation of the principles and norms to be applied to education for international understanding.

65. Whether the selected instrument is a recommendation or a declaration, its scope is appreciably the same in both cases.

66. Should this instrument cover only school and higher education or education in its entirety? At first sight it would seem appropriate or even expedient to restrict its scope to school and university education since our information here is fuller and such education lends itself more readily to the adoption of norms. But every day it is becoming increasingly difficult and less justifiable to make a distinction between methods and means of out-of-school education and information and what is being provided in schools. This distinction is gradually fading when viewed against the background of life-long education. In the view of some, it is today "unacceptable" within the special context of education for international understanding. All things considered, an instrument embracing every form of education would have as such an integrating value and would be, hence, a force for progress.

(1) Declaration of the principles of International Cultural Co-operation adopted by the General Conference at its fourteenth session.

67. It would certainly not be an instrument expressing pious hopes or merely reiterating previously defined aims. It would have to spell out these aims, particularly those assigned to education in the Universal Declaration of Human Rights, entering into their substance and specifying the conditions and methods of education for international understanding and peace. The instrument should, therefore, deal with the psychological bases of this education, with instruction in ethics and civics, the contributions of the various disciplines or subjects, the production and dissemination of the necessary means and aids, the preparation and further training of teaching staff. It should stress the need and the resolve to intensify efforts where action is still weak and hesitant, particularly at the two extreme points of formal education - pre-school education and higher studies - and in the fallow ground of out-of-class or post-school activities. Lastly, it should aim at giving a fresh stimulus to pure and applied research: psychological research into behaviour and the forming of mental attitudes, pedagogical research, applications of research concerning peace (cf. Section 3).

68. In addition, the instrument should lay down the principle of co-operation among the different countries in the very action they are taking or propose to take in order to guide education towards peaceful co-operation in all sectors. Co-operation of this kind could be demonstrated, in particular by the exchange of information, measures likely to facilitate the international circulation of educationists and educational materials, the use of the mass communication media in spreading knowledge about educational action and winning support for it. The instrument should, of course, allude to the Declaration of the Principles of International Cultural Co-operation, to existing agreements on the Importation of Educational, Scientific and Cultural Materials and for Facilitating the International Circulation of Visual and Auditory Materials of an Educational, Scientific and Cultural Character and, eventually, to the Declaration on the use of space communication for the free flow of information, the spread of education and greater cultural exchange.

69. Lastly, the instrument might set out some principles and criteria governing protection against instruction or information likely to result in misunderstanding, mistrust, scorn or hatred towards different social, racial or religious groups (or) as between different peoples. These criteria should be formulated in such a way that they can be subsequently set out in clear detail in bilateral or multilateral agreements or arrangements.

70. Although here we may be going somewhat beyond the scope of the present study this instrument might also constitute the first step in a series of specific measures. As a start it would be quite feasible to draw up - taking into account attempts made before the war and more recently - a model procedure for the reciprocal study and revision of educational material so as deliberately to include in it matter that fosters understanding and co-operation among two or more nations, while all harmful or dubious elements would be excluded. Up to now textbooks have been the main subject of this scrutiny. But clearly a model procedure which could be applied to visual and auditory aids as well as to textbooks is called for. Everything leads us to believe that Unesco possesses the necessary data and can mobilize the expert assistance required for the successful conduct of this standard-setting action.

71. Unesco has, furthermore, already undertaken to expand its contribution to the development of exchanges of persons - pupils, students, youth groups, workers, educationists - by formulating recommendations or agreements designed to facilitate this traffic: relaxation of exchange control and administrative formalities at frontiers, etc. (Cf. document 16 C/4, paragraph 334). More generally Unesco proposes to draw up model clauses, suitable for incorporation in bilateral cultural agreements, which would define, inter alia, the criteria that must be respected in the preparation and implementation of an exchange programme if it is to be, in fact, an instrument of understanding and peaceful co-operation between the nations concerned.

72. In the revision of agreements on the circulation of materials of an educational, scientific and cultural character and in the preparation of instruments concerning the use of space communication, provisions or obligations which may affect the practice of education for international understanding and peace should be expanded and stressed (cf. document 16 C/4, paragraphs 335 and 343).

73. Such is the pattern of systematic, progressive and, if it can be so termed, "programmed" operations that Unesco would appear to be equipped to launch. In conclusion, these operations - over and above the long-term impact on progress of the international instruments that they produce - have in themselves a direct and immediate effect, during the course of their implementation, on education for peace. They demand new surveys, as in the case of the vast area of out-of-school education for youth and adults, and such surveys often bring about a new awareness of issues. They also demand

the expansion of current experiments as, for example, those being conducted in "associated schools", the collaboration of educationists and national authorities in a wide variety of ways, and a growing convergence of the efforts of educationists, specialists, research workers and administrators whose work is normally pursued along separate lines within the same country. They also include international gatherings, the benefits of which are all the more fruitful because participants are compelled to break through the language barrier in order to arrive at mutual understanding of the substance of education. In short they are factors and acts of international co-operation which advance the cause of education for the ideals of peace, understanding and respect among peoples.

APPENDIX 1

RECOMMENDATION CONCERNING THE DIRECTION OF SCHOOL PROGRAMMES TOWARDS INTERNATIONAL PEACE AND SECURITY

(Drafted in 1949 by a Committee of Experts and submitted to the General Conference at its sixth session, in 1951).

The General Conference of the United Nations Educational, Scientific and Cultural Organization,

Convened at _____

Having decided to keep before the attention of Member States the importance of regarding the development of international understanding as one of the major functions of education and to urge the authorities concerned to take the necessary steps to ensure that this function is fulfilled,

adopts, this _____ day of _____ 19 , the following recommendation which shall be called the recommendation concerning the direction of school programmes towards international peace and security.

Considering that the Universal Declaration of Human Rights declares that education "shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace";

Considering that one of the main purposes of Unesco is "to contribute to peace and security by promoting collaboration among the nations through education", and that, as the Constitution of Unesco declares, "ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war";

Considering that the existing school programmes are not fully in accord with the needs of the increasingly interdependent world of today;

Considering that most States have not yet taken full measures within their legal powers to encourage and assist education for international understanding;

The Conference,

(a) urges the Member States of the Organization to take all the measures possible within their legal powers to apply the following guiding principles contained in Part One of the Recommendation;

(b) recommends the Member States of the Organization to adopt the proposed measures of implementation contained in Part Two of the Recommendation;

(c) requests the Member States to include in their annual reports to Unesco a section describing the measures adopted to implement effectively the present Recommendation, indicating any difficulties or obstacles which have prevented implementation and formulating any suggestions of their own.

PART ONE

Guiding Principles

The school should provide an atmosphere in which all members of the school community can acquire the qualities of justice, fair-mindedness, tolerance and respect for all sorts and conditions of men. As important means of helping to develop these qualities, primary and secondary school programmes should at the appropriate stage:

(a) be sufficiently broad to acquaint the pupils with the world in which they live, the kinds of people distributed over the earth and the relationship of environment to ways of life, and to bring out

the common elements in the life of different peoples, without neglecting objective information concerning differences;

(b) illustrate in the teaching of the various subjects, especially science, art and comparative literature, that the advancement of human culture and knowledge has been achieved by the co-operation of the various peoples of the world; and that national culture is but a part of human civilization, and is constantly being enriched by intellectual and artistic influences from abroad;

(c) stress the conception of the equality of human beings set forth in the Universal Declaration of Human Rights, and bring home to the pupils that this entails:

(i) equal respect for all human beings without regard to such distinctions as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status; and the avoidance of all prejudices which may arise from these distinctions;

(ii) the recognition of the equal right of every nation, great or small, to direct its life, and develop its national culture as a contribution to the cultural heritage of mankind;

(d) promote peace by emphasizing the increasing interdependence of all peoples in the modern world, the ways in which they have learnt to control their surroundings in co-operation with their fellows, and the fact that their common interests are more important then their clashes of interest;

(e) strengthen the bonds uniting the peoples of the world by presenting the history of their own and other nations without prejudice or distortion, and by emphasizing the events and influences that have contributed to social progress rather than the purely military aspects of history;

(f) present the work of the United Nations and the Specialized Agencies to the pupils as a most significant move forward in man's efforts over a long period of time to establish effective machinery for promoting the peace and well-being of all peoples;

(g) help to develop a critical sense by providing opportunity for assessing the accuracy of information given through the radio, press and cinema;

(h) promote, both in the classroom and outside, the study and practice of active responsibility and loyalty to the local and national community as the basis for the wider loyalty to the world society to which all other obligations should be subordinate.

PART TWO

Measures for implementation

It is recommended:

(1) that national committees be formed, where they do not already exist, to examine primary and secondary school programmes of study, with particular reference to history, geography, modern languages and other subjects which can make a special contribution to international understanding, with a view to recommending the necessary changes to the appropriate authorities; and that teacher's organizations be invited to nominate members, including practising teachers, to take part in these committees;

(2) that textbook improvement go hand in hand with improvement of the curricula, and that the attention of educational authorities be drawn to the desirability of extending the use of visual and auditory aids as means of promoting education for international understanding;

(3) that every opportunity be taken during training and during refresher courses to bring home to teachers and to educational administrators and inspectors the importance of their own personal attitude towards other peoples and their responsibility for ensuring that the programmes of study and the information given in lessons are used to develop attitudes of friendly co-operation in their pupils;

(4) that educational administrators and inspectors, when advising on the curricula of schools and teacher-training institutions, have particular regard to the extent to which they can contribute towards international understanding;

(5) that attention be directed to the need for organizing regular exchanges of teachers and pupils as an integrated part of programmes of study, for arranging exchanges between teachers and inviting teachers from other countries to participate in refresher courses, and for affording all possible facilities for teachers to visit other countries;

(6) that countries undertaking curricular revision make use of Unesco's educational missions and experts, obtain assistance from the participants in Unesco seminars and from Unesco publications;

(7) that regional seminars for teachers be organized, with the assistance of Unesco, to consider problems of curricular revision within the broad framework of the contribution that all aspects of school life can make to international understanding.

APPENDIX 2

SOME DEFINITIONS OF EDUCATION FOR INTERNATIONAL UNDERSTANDING

I.

Text prepared in 1952 by a working party of the Executive Board of Unesco

Aims of education programmes for international understanding:

"1. Make clear the underlying reasons which account for the varying ways of life of different peoples both past and present, their traditions, their characteristics, their problems and the ways in which these have been resolved;

2. Make clear that civilization results from the contributions of many nations and that all nations depend very much on each other;

3. Make clear that throughout the ages, moral, intellectual and technical progress has gradually grown to constitute a common heritage for all mankind. Although the world is still divided by conflicting political interests and tensions, the interdependence of peoples becomes daily more evident on every side. A world international organization is necessary and it is now also possible;

4. Make clear that States, whatever their differences of creeds and ways of life, have both a duty to co-operate in international organizations and an interest in so doing;

5. Make clear that the engagements freely entered into by the Member States of international organizations have force only in so far as they are actively and effectively supported by those peoples;

6. Make it clear that unless steps are taken to educate mankind for the world community, it will be impossible to create an international society conceived in the spirit of the Charter of the United Nations;

7. Arouse in the minds, particularly of young people, a sense of responsibility to this community and to peace;

8. Encourage the development of healthy social attitudes in children so as to lay the foundations of improved international understanding and co-operation."

II.

Recommendation No. 64 adopted by the International Conference on Public Education at its thirty-first session (1968)

"Guiding principles relating to education for international understanding

1. Education at all levels should contribute to international understanding.

2. Education should help to increase a knowledge of the world and its peoples and to engender attitudes which will enable young people to view other cultures, races and ways of life in a spirit of mutual appreciation and respect. It should make clear the relationship of environment to patterns and standards of living. While providing an objective treatment of differences, including differences in political, economic and social systems, it should bring out the common values, aspirations and needs in the life and conscience of the world's peoples.

3. Education should show that the advancement of human knowledge has resulted from the contributions of the various peoples of the world, and that all national cultures have been and continue to be enriched by other cultures.

4. Education should encourage respect for human rights and their observance in daily life. It should stress the conception of the equality of human beings and the spirit of justice embodied in the Universal Declaration of Human Rights, emphasizing that this entails equal respect for all human beings without regard to such distinctions as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

5. Education should help to give to every pupil and student the sense of human dignity which combats all domination by man over his fellow-beings. It should do everything possible to arouse in young people a desire to understand the economic and social problems of their country and of their time and, in addition, should show to them objectively the harmful effects of colonialism, neo-colonialism, racialism, apartheid, and slavery and of all forms of aggression.

6. Education should stress the equal right of every nation, great or small, to direct its own life and to develop fully all its cultural and material possibilities.

7. Education should develop international solidarity and an understanding of the interdependence of all nations and peoples. It should show the necessity for international co-operation in dealing with world problems and should make it clear that all nations, whatever the differences in their political systems and ways of life, have a duty to co-operate for this purpose and an interest in so doing. In this connexion the work of the United Nations and its related agencies should be studied in the school."

III

Some reflections on the meaning of education for international understanding and peace

(text drawn up at a meeting of experts held in August 1970)

"International understanding is taken here to mean the capability of people to comprehend the complexity and variety of human relationships affecting trans-national and international relations, whether in cultural, social, economic or political matters; to see these relationships in a world-wide context; and to see the necessity of adjusting them in such a way as to advance human welfare within a peaceful world order. International understanding also involves a feeling of oneness with humanity and the initiation of behaviour patterns appropriate for the furthering of human welfare as a whole. To designate these objectives Unesco is urged to find a more pithy and pertinent phrase than 'education for international understanding'.

Obviously education for international understanding must be described in different terms for different age groups. Essentially, however, it means bringing children and young people to understand that although we live in different communities, with different social systems and ways of life, we must now for certain purposes think of humanity as a unit, a single whole; that there are certain universal human rights; and that as a society, humanity is slowly developing international traditions, laws and institutions which nevertheless permit the continued existence and progress of national traditions, laws and institutions in sovereign States. In sum, education for international understanding means instilling a certain conception of the world and of human relations and shaping habits of thought and behaviour which will further the achievement of a peaceful world order.

The task of education for international understanding should not be to encourage pupils to approve or condemn other systems and ways of life without discernment, but rather to lead them to appreciate how and why they differ, and to convince them that these differences form part of the wealth of the human heritage. Further everyone must be convinced that any conflicts which might arise from the differences should never be resolved by war, but by looking to see how the institutions can be adjusted to work for peace and widely-shared prosperity.

Everywhere, directly or indirectly, an effort is made to initiate young people into the life and values of their national communities. This is a part of moral and civic education in both its cognitive and its affective aspects. While in a sense it is true that a child's awareness extends gradually from the family through the community and the school to his national society and to human society as a whole, a consciousness of the world can nevertheless be developed from the earliest stages of education. The child's own curiosity and relative freedom from prejudice are important assets at this

period. Each year of schooling should add something to his world-mindedness so that it is based increasingly on expanding knowledge and maturing attitudes. Children and young people respond readily to discussion of issues that cross national boundaries, and not least to their moral aspects, when these are linked to their own interests and problems and lead on therefrom to the world outside."